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# CAUTION

AGAINST

## Mistakes in Religion

In a LETTER to a RELIGIOUS  
FAMILY.

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*All the Ways of a Man are clean in his own Eyes; but the  
Lord weigheth the Spirit, PROV. xvi. 2.*

*There is a Way that seemeth right unto a Man, but the End  
thereof are the Ways of Death, PROV. xvi. 25.*

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C O V E N T R Y:

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M.DCC.LX.

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## To the R E A D E R.

**T**HIS Letter has been writ some Time, and the Copy has been seen by many of the Godly, who have advised to print it; and as there are too many Families that have not so much as a Form of Godliness, and many, that have some Form, who are Strangers to the Power and Grace of it, who go on in a Round of some Duties like the Pharisees of old, having the same Spirit and Faith they had, believing they shall be saved for their own Goodness, Works and Duties, being Strangers to the Teachings of God by his Spirit, that reveals Things to Babes which are hid from the Wise and Prudent, Matt. xi. 25. 1. Cor. Chap ii. perhaps think not about it, or mock and scoff at it; they receive not the Things of the Spirit, count them Foolishness, don't know or discern them, because they have not the Spirit, hence they know not that they are miserable, lost, helpless Sinners, Luke xviii. 13. Rev. iii. 17. that their own Works and Righteousness can never justify and save them, Rom. iii. 20. x. 2, 3. and also, they know not Jesus Christ, the Lord of Glory; they know the Name of Jesus Christ; and call him Saviour, but the Glory of his Person, as the only begotten of the Father, they know not, nor how he saves; or what it is to be saved by him, or to believe and trust in him for Salvation, or the main Scope of the Scriptures; and, as it is written for the Instruction of such, if the Lord please to bless it to that End; I hope the Lovers of our Lord, and his Interest, will buy it, that, if they cannot preach themselves, they may by lending or giving this to them; and, if the Lord will please to accept and bless this Mite, I shall rejoice, being unworthy of the least Regard from him.

WILLIAM CARTER.



*Dear SIR and MADAM,*



RACE, Mercy, and Peace, be multiplied to you, thro' the Knowledge of God, and Jesus Christ our Lord. Passing by one Evening I saw Madam reading, which I spoke of; and was told you were very religious Persons, which put me upon thinking it a Pity any such should fail of eternal Glory; but that some such do, surely is evident in the Word of divine Truth. The Scribes and the Pharisees were very zealous, and so was Paul when a Persecutor, and so are many blinded Papists: The Apostle, writing to the Romans, says, Chap. ix. Ver. 30, 31. What shall we say then? that the Gentiles, which followed not after Righteousness, have attained to Righteousness, even the Righteousness which is of Faith. But Israel, which followed after the Law of Righteousness, hath not attained to the Law of Righteousness. This Righteousness the Gentiles attained, though  
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they did not seek it, and Israel did not attain, though they sought or followed after it, is the Righteousness of Christ, who is called the Lord our Righteousness, *Jer.* xxiii. 6. His Righteousness alone is the Righteousness in which all the Saved, from the Beginning to the End of Time, are justified and brought to Glory, see *Isaiab* xlv. 24, 25. *Chap.* liv. 17. and lxi. 10. *Matt.* v. 20. *Rom.* iii. 21, 22. v. 17, 18, 19. This Righteousness Paul desired to be found in, *Phil.* iii. 9. and this is the Righteousness Israel did not attain; and the Reason Israel did not attain it is rendered in *Ver.* 32. Wherefore because they sought it not by Faith, but as it were by the Works of the Law, (or they did not seek it in Christ, where alone it is to be had) but by their own keeping the Law, or following Righteousness, where it can never be had. *Rom.* iii. 20. For they stumbled at the stumbling Stone; they did not rest and rely for their whole Salvation on Christ, the Stone and Rock of Israel, *Gen.* xlix. 24. *2 Sam.* xxiii. 3. the sure Foundation God has laid in Zion, the Rock on which the Church has ever been built. But Israel did not stay on this Rock, but stumbled or made little Account of him; but mainly relied on their Works and Duties for Salvation, which is the Case of Thousands of zealous Professors now, as it was



was then; as he further says, *Rom. x. 2, 3.* For I bear them Record, that they have a Zeal of God, but not according to Knowledge; for they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God. Here it is evident, Persons may be very zealous, or have a Zeal of God, yet being ignorant of God's Righteousness, or of the flaming Holiness and Purity of his Nature, whereby he hates all Sin, is of purer Eyes than to behold Iniquity. *Hab. i. 13.* From Ignorance of his perfect Righteousness, Men go about to establish their own Righteousness; think their own Righteousness, tho' imperfect, being mixt with Sin, will please God, and save them; tho' the Scriptures declare the contrary. See *Job. ix. 20. Psalm. cxliii. 2. Isa. lxiv. 6. lxxv. 5. Rom. iii. 20. Ephes. ii. ix.* And these do not submit themselves to the Righteousness of God, or the Righteousness of Christ the God-man Redeemer; but think their own will do, not knowing the Filth and Pollution of Sin that cleaves to their own Righteousness, which makes it filthy Rags; but are pleasing, nay priding themselves in it, and so do not see a need of having these filthy Garments taken away from them; and, as poor, naked, ragged

Souls, to need a change of Raiment, a given Righteousness, even the Righteousness of Christ, *Zach. iii. 4. Matt. xxii. 11, 12. Rom. v. 17, 18, 19. Phil. iii. 8, 9.* the Righteousness Paul and every enlightened Soul desires to be found in, and without it there is no Salvation, though Israel of old, and many Professors now, will not submit, or be beholden to Christ for it, who is the End of the Law, for Righteousness to or for every one that believeth. *Rom. viii. 3, 4. x. 4.* Having fulfilled it for them, by which God is well pleased with them. *Isai. xlii. 21. Matt. iii. 17.* Whereas such as depend on their own Works will be rejected, *Matt. vii. 21, 22, 23.* But I hope you do not think I am censuring or judging you to be such, for I do not personally know you, but as there has been, and are, many such, I would, in love to your precious Souls, which are of more Value than the World, caution you; and as there's a deceitful Devil, and we are in a deceitful World, and which is worse, have deceitful Hearts, above all Things, I hope you will not be angry with me for my Love, for if you have the Happiness to be right, are Trees planted in God's House, Jesus Christ, by the Father's Right-hand; what I here write, will tend to make you take deeper Root, and bring forth more Fruit, and further

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Affurance of your being right, *Pſalm. xcii. 13. Matt. xv. 13. Jobn xv. 1, 2.*

But if there be a Poſſibility of your being wrong, and God ſhould make uſe of what is here written, to bring you from Adam and Moſes, to Chriſt; from the Sand of Works and Duties, to found on the Rock Chriſt; in his Suretiſhip and Covenant Engagements, Redemption Blood, godlike Righteouſneſs, and powerful Interceſſion; which will ſtand againſt all Storms and Tempeſts whatever, then you will praiſe and glorify God for his Love and Grace towards you, to the endleſs Ages of Eternity, *Iſai. xliii. 1, 2. Matt. vii. 24, 25.* For if it ſhould be uſeful for ſuch a glorious End; as God can make uſe of what he pleaſes: He uſed Ram's Horns to throw down the Walls of Jericho: And if he attend with his Power and Bleſſing, this feeble Means, all the Glory belongs to him, *Pſal. xcvi. 7, 8.* and none to the nothing Inſtrument, *1 Cor. iii. 6, 7.* who at beſt is but an unprofitable Servant. But pleaſe to give me Leave to offer a few Things further to your Conſideration.

*Fiſt,* Have you been made ſenſible of Original, or your Birth Sin, as the ninth Article of the Church calls it? Which is a being guilty of Adam's Sin, in his eating the forbidden Fruit, See *Rom. v. 12.* which ſays,

says, Wherefore, as by one Man Sin enter'd into the World, and Death by Sin; and so Death pass'd upon all Men, for that all have sinned. Here it is plain, by one Man, even Adam, (who was the Representative, and Covenant Head of all Mankind) Sin entered into the World: And it spread over all Mankind, for all have sinned; the Text says, when he sinned, all Men sinned in him, or were guilty, for which, Death pass'd on them. They are guilty of his Sin, for which Judgment came on all Men to Condemnation, as in the following Verses, so as they are dead in Trespases and Sins, so they are dead in Law. *Ephes. ii. 1, 2, 3.* And not only guilty, and so under Condemnation; but all Mankind have derived from thence, an evil, sinful, and corrupted Nature. Man, that was made after God's Image, holy and upright, is far gone from original Righteousness, and is inclined to Evil; as the forecited Article truly says. And God's Word testifies the same, *Gen. vi. 5. Job xiv. 4. Psal. xiv. 1, 2, 3. Rom. iii. 10, 11.* So the Nature of Man is contrary to God and Good; being wholly Evil, as the Article says, the Wisdom, Affection, or Desire of the Flesh is not subject to the Law of God; but is Enmity to God, *Rom. viii. 7.* The truly Gracious are sensible this is their Case; as David, *Psal. li. 5.*  
and



and *Isaiah*, Chap. vi. 5. *Paul*, *Rom.* vii. 14, 18. And the Men that composed the Articles, knew this to be Man's Condition. If you do not apprehend this to be your Condition, surely it is because you are in *Darkness*, and are not yet *Light* in the Lord, *Ephes.* v. 8. *Col.* i. 13. For whom the Spirit enlightens, he convinces of Sin, of the Sinfulness of Nature, and of Practice, arising from it; and of their miserable State on Account thereof, *John* xvi. 8, 9. *Acts* ii. 37. that they may really look out for Salvation, to Christ, who is he alone in whom is Salvation for lost Sinners, *Matt.* i. 21. *Acts* iv. 12.

I am sensible the Church of Rome, and most of the Church of England, say original Sin is done away by Baptism; but it is utterly without Foundation: If Baptism puts it away, then surely Circumcision would have put it away; then David, *Isaiah*, and *Paul* would not have had it: *Paul* writes, in Christ Jesus neither Circumcision, nor Uncircumcision, availeth any Thing, but Faith, which worketh by Love, from the new Creature Principle, *Gal.* v. 6. vi. 15. The Notion of Baptism taking away Sin, or making the Person baptized a Child of God, or gracious, arises from a gross Mistake Men make; which Men are prone to, especially in divine Things, as they did who  
taught

taught Persons could not be saved without Circumcision, *Acts* xv. 1. And so many now make Baptism to be, what it is but a Sign of, put the Shadow for the Substance, to the deceiving and ruin of Thousands of precious Souls. The 27th Article of the Church, of Baptism, says it is a Sign of Regeneration, or new Birth, whereby, as by an Instrument, they that receive Baptism rightly, are grafted into the Church: The Promises of Forgiveness of Sins, and of our Adoption to be the Sons of God, by the Holy Ghost, are visibly signified and sealed: Faith is confirmed, and Grace is increased, by Virtue of Prayer to God. Here this Article says Baptism is a Sign, or signifies these Things, so it cannot be the Thing itself; nor can it work or cause these Things to be in any. The Papists say it does, but our old Protestants all oppose them (See *Roger's Exposition of the Church Articles*, Page 16c). But if Baptism be a Sign of Regeneration, &c. then those that are rightly baptized, must have the Things signified in them before they are baptized; or else the Sign cannot be a true one, but a false Sign. And Scripture shews Persons should first be regenerate, believe and repent, before they are baptized. We read of many being baptized by John in Jordan, confessing their Sins; which shews they were

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Regenerate, and that he rejected others, calls them a Generation of Vipers, shewing they were unfit for it, *Matt.* iii. 5—9. And Christ commissioned the Apostles, first to teach, and then baptize, *Matt.* xxviii. 19. *Mark* xvi. 15, 16. and they kept to their Commission, as the Book called the Acts of the Apostles shew; when they saw Signs of their being regenerate, born again, born of the Spirit, and so Sons of God, then they baptized them, as *Acts* ii. 37, 38. viii. 12. Philip would not baptize the Eunuch till he had confessed his believing in Christ, Verses 36, 37, 38. so Chap. x. 37. Peter says, can any Man forbid Water that these should not be baptized, which have received the Holy Ghost, as well as we? Which shewed they were regenerate, or born of the Spirit, as 1 *John* iii. 24. who, by the Operation of God the Spirit, believe (*Col.* ii. 12.) they are saved by the Death, Burial, and Resurrection of Christ, which Baptism is a Sign of, compare *Rom.* vi. 3, 4, 5. with viii. 32, 33, 34. I may note here, the People called Baptists seem to be right, who do not baptize till Persons profess their Faith in Christ, and there be some Hopes of their being regenerate, for then Baptism is a true Sign of inward and spiritual Grace, as the Church Catechism says; and if the spiritual Grace be wanting, Baptism and the Lord's Supper are but false Signs, by

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which Souls will be deceived; and as they read and seek their Rule in the Bible, the Charter of Heaven, for Doctrine and Worship, and hold the Church Articles in the doctrinal Part, perhaps more then the Clergy do, then they should not be condemned, but Men are prone to despise the best Things, *John* vii. 48, 49. *Acts* xxviii. 22.

*Secondly*, I in Love would put it to you to answer it to the Heart searching God, and your own Conscience: Do you know any Thing of being regenerate, or being born of God, of his Spirit? *John* i. 13. iii. 3. 5. 6. Of your being God's Workmanship, made by him a new Creature, being created in Christ Jesus unto good Works? *2 Cor.* v. 17. *Ephes.* ii. 10. If it be so with you, there is a very great Change in you; God has made you to differ from what you once were, by giving to you the Spirit, not of the World, but which is of God, that you may know the deep Things of God, the Things freely given of God, *1 Cor.* ii. 10, 11, 12. By this Spirit making you Light in the Lord, *Ephes.* v. 8. you know the Truth of your State by Nature, as above, that you are under Sin, *Gal.* iii. 22. that all of the Old Man is deceitful Lusts, *Eph.* iv. 22. and that the Law curses and condemns all Men that seek Life from their obeying it, *Gal.* iii. 10. for as Man can't perfectly



fectly fulfil it, no Flesh shall be justified by it, *Rom.* iii. 20. viii. 3. let him do ever so much; and you will know you have no Strength nor Power of yourselves, to do any Thing spiritually and truly good, or acceptable to God, *Psal.* lxxxviii. 4. *John* xv. 5. *Rom.* v. 6. 2 *Cor.* iii. 5. And that those Things that God enables you by Grace to do, because of Sin and Imperfections are as filthy Rags, and are only acceptable thro' Christ, *Phil.* iii. 9. 1 *Peter* ii. 5. And you will know that eternal Life and Salvation is the Gift of God, his free Donation, merely of his Grace and good Pleasure, without any Merit or Desert, *Luke* xii. 32. *Rom.* vi. 23. *Ephes.* ii. 5, 8. 2 *Tim.* i. 9. And you will know that the Whole of Salvation is, in and through Christ, who is the God-man Mediator, *Luke* ii. 30. 1 *Tim.* ii. 5. in whom God chose his People, and adopted them to be his Sons, and blessed them with all spiritual Blessings, *Ephes.* i. 3, 4, 5, and in whom they have Redemption, the Forgiveness of their Sins, Ver. 7. in and by whom they have Justification, a full Discharge from Sin; and so have Freedom and Deliverance from Condemnation, Wrath, and Curse, *Acts* xiii. 38, 39. *Rom.* iii. 24, 25. viii. 1 and 33. *Gal.* iii. 13. 1 *Thess.* i. 10. In him they have a perfect Righteousness, as before has been noted: He is the all wise God to lead and guide them,

them, *Isai.* xlii. 6, 7, 16. *Psal.* lxxiii. 24. is full of the tenderest Bowels of Love to pity them, and help under all their Sorrows, Temptations, and Trials, *Exod.* iii. 7, 8. *Psal.* ciii. 13. *Isai.* xliii. 1, 2. lxxiii. 9. *Luke* ii. 78, 79, *Jam.* v. 11. and is wise, able, and faithful, and will be sure to deliver, *1 Cor.* x. 13. 2 *Peter* ii. 9.

If you are born again, you will have a Spirit of Prayer; you will not only pray, but you will have a Spirit of Grace and Supplication poured out upon you, *Zeck.* xii. 10. God has no Stillborn Children, all the Godly pray, *Psal.* xxxii. 6. and not in Word only, but with the whole Heart, *Psal.* cxix. 10. they cry to God in a deep Sense of their miserable, wretched, lost Condition, they apprehend themselves to be fallen into by Sin, *Psal.* xl. 1, 2. cxxx. 1, 2. Such Souls will not need a Book, and perhaps no Prayer-Book in the World will fit their Case; as a poor, miserable, starving Beggar needs not Direction to represent his Case, so the poor, sorrowful, and needy Soul, can cry unto the Lord for Salvation, who is his Help and Deliverer, *Psal.* lxix. 29. lxx. 5. Thus Paul prayed, after the Lord met with him, *Acts* ix. and shewed him his miserable Condition, notwithstanding all his pharisaical Holiness; so that the Lord puts a Behold to it, *Ver.* 11. surely he had prayed many a Time before, but God did not ac-  
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count it Prayer: He calls the Prayers of the Unregenerate, Howlings, *Hos.* vii. 14. they having no true Sense of what they pray for, nor have they right Ends in praying; wherefore the Lord abominates it, *Prov.* xv. 8. as the Howlings of Dogs, which is Man's Character by Nature, *Psal.* lix. 6. *Matt.* vii. 6. xv. 26. But regenerate Souls, who are born of the Spirit, and so are the Children of God, who cry to him in a Sense of their poor, needy, miserable Condition, by Sin, the Lord will hear them, and save and deliver from all their Fears, Troubles, and Sorrows, *Psal.* xxxiv. 6—17. whatsoever they ask in Faith they shall have, *Matt.* vii. 7, 8, 9, 10, 11. *John* xiv. 13. nay exceedingly abundantly above all they can ask or think, *Ephes.* iii. 20. The Lord God is a Sun and Shield, the Lord will give Grace and Glory, and no good Thing will he withhold from them that walk uprightly, *Psal.* lxxxiv. 11. How is it with your Souls, can you pour out your Hearts before God and find him a Refuge for you, then happy is your Case, *Psal.* lxii. 8. cxliv. 15.

And further, if you are regenerate, you will love to read, ponder, and meditate in the Word of God; if you are born of the Spirit, you will desire, nay you cannot live without the sincere Milk, 1 *Peter* ii. 2. The Truths, the Doctrines, the Promises, and the Grace- blessings in the Word, will be

be the Meat of your Souls, *Job* xxiii. 12. *Jer.* xv. 16. The free Sovereign, everlasting and great Love, and Mercy and Grace of God, through Christ, will be rich and pleasant Food to thy Soul, *Psal.* lxxiii. 3, 4, 5. cxix. 72—103. The Doctrine of Predestination and Election, is full of sweet, pleasant and unspeakable Comfort to you, as the 17th Article of the Church says it is to the Godly : Then you will not hate and make a bad Use of it ; but admire the Grace of God towards you in it, *Psal.* lxxv. 4. *Matt.* xi. 25, 26. *Rom.* xi. 5. And Adoption Grace will be sweet, *Gal.* iv. 5, *Ephes.* i. 5. *John* iii. 1. and the glorious and everlasting Covenant, made between the divine Three-one, God ; which is a Covenant of Love and Grace, of Redemption and Salvation, of Promises, Blessings of Grace and Glory, 2 *Sam.* xxiii. 5. *Ephes.* i. 3. This well ordered and sure Covenant, will be all your Salvation, and all your Desire : Then Christ, the Mediator of this Covenant, will be very precious to you, precious in the Glory of his Person, who is God-man ; precious in his Relation he bears to his People ; being their Head, Husband, Brother, Friend, and their Root, Rock, Foundation, and Chief Corner Stone : And, in his Offices and Characters, as Priest, Prophet, King, Shepherd, Leader, and Commander ; Refuge, Help, Hope, Con-

solation,



solation, and Salvation, which he is, by assuming our Nature; being made of a Woman, made under the Law, to redeem them that were under the Law, *Gal. iv. 4, 5.* And as he stood in Relation to his Church, as Head and Husband, and being made under the same Law, his Spouse had broke, though he was the Lord of Glory, *1 Cor. ii. 8.* Yet for his Church's Sake was made poor, *2 Cor. viii. 9.* was born in a Stable, laid in a Manger, ministered to by poor Women, had not where to lay his Head; when he died, had nothing but his Raiment, and not only poor, but a Man of Sorrow, and acquainted with Grief; persecuted in his very Infancy, made to flee into Egypt, opposed through his Life; they called him Beelzebub, rejected his Doctrine, cavilled, and sought to catch at his Words, and took Counsel to destroy him; which, at their Hour, and the Power of Darkness, *Luke xxii. 53.* they thought they had accomplished when they crucified him. The High Priests, and Pharisees, reputed him a Deceiver, *Matt. xxvii. 62, 63.* But Herod, Pilate, the Gentiles, with the People of Israel, did but what God's Hand and Council determined before to be done, *Acts iv. 27, 28.* for the Father having laid, imputed, or charged the Sins and Iniquities of his People unto, or upon him, *Isai. liii. 6.* he was pleased to bruise and put him to Grief,

to make his Soul an Offering for Sin, Ver. 10. for their Sins who are called here his Seed, for he had none of his own, *2 Cor. v. 21.* *1 Peter ii. 22, 23, 24.* *1 John iii. 5.* but as he had the Sins of his Spouse, the Church, to answer for, the Father awakes his Sword of Justice against him, *Zech. xiii. 7.* and makes Use of wicked Rulers and Priests, as his Sword, *Psal. xvii. 13.* to mock, spit upon, scourge, condemn, and crucify the Son of God, and take away his Life for the Sins of his People, *Isai. liii. 8.* *Rom. iv. 25.* *1 Cor. xv. 3.* And though it was by the Hands of Men, yet it was the bitter Cup the Father gave him to drink, *John xviii. 11.* which he, in Obedience to his Father's Will, and love to his Body the Church, *Ephes. v. 25.* drank it up; gave his Back to the Smitters, and his Cheeks to them that plucked off the Hair: Hid not his Face from Shame and Spitting, *Isai. 1. 6.* gave his Life a Ransom, laid it down, gave up the Ghost, *Matt. xx. 28.* *John x. 15.* No Man could take it from him if he had not laid it down, Ver. 17. he being the Prince of Life, *Acts iii. 15.* that Jehovah, who killeth and maketh alive, *Deut. xxxii. 39.* *1 Sam. ii. 6.* But from the Love of the Father, and his own Love, he gave himself an Offering and a Sacrifice to God, for a sweet smelling Savour, *Ephes. v. 2.* Such an Offering and Sacrifice! which is a  
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full Satisfaction and Atonement for all the Sins of the whole Elect Body, the Church; *Heb. x. 14.* God, Father, Son; and Spirit; is well pleased, intirely delighted in them for his Righteousness Sake; he having magnified the Law, and made it honourable, *Isai. xlii. 21.* which is a better Righteousness than Adam, or any of his Sons could have had, if they had not fallen: His Blood is the Blood of God-man, *Acts xx. 28.* his Righteousness, the Righteousness of God, a Jehovah Righteousness, *Jer. xxiii. 6. 2 Cor. v. 21.* which is unto all, and upon all that believe, in which they are all fair, *Song iv. 7.* Now precious Souls, though the full, or unregenerate Man, may loath these Things, and not like this Honey-comb, *Prov. xxvii. 7.* yet to the spiritual Soul, who hungers and thirsts after Righteousness, whom God will fill with these good Things, *Matt. v. 6. Luke i. 53.* which will be more desirable to them than Gold, sweeter than Honey, and the Honey-comb, *Psal. xix. 10.* Christ's Flesh is Meat indeed, and his Blood, Drink indeed: He is the fatted Calf, the hidden Manna, Bread of God; such as live on it, fare well indeed at the King of Kings' Table; such have eternal Life, and shall never die, read the Sixth of *John's* Gospel. If you are regenerate, you will read and pray that the Lord will open your Eyes, or give you Understanding,

that you may see and know these wondrous Things out of his Law or Book, *Psal.* cxix. 18—144.

Persons may be very strict and zealous Attenders on public Worship, who may be Strangers to that Worship their Bible requires, can not tell whether what they have been hearing is right, from their searching and knowing the Scriptures, like the noble Bereans, *Acts* xvii. 11. and may eat the Bread and drink the Wine at the Lord's Supper, who are utter Strangers to eating Christ's Flesh, and drinking his Blood, spiritually. But such as only have the outward and visible Sign, and have not the inward and spiritual Grace, surely will be found wanting when weighed in the Balance of God's Sanctuary, the Scriptures, by the Lord, who will lay Judgment to the Line, and Righteousness to the Plummets, *Isai.* xxviii. 17. And many who are very honest and upright in their Dealings, and charitable, which are very good Things, (God forbid I should speak against them) O that there was more of it in the World! But many of these are very bad Keepers of the Sabbath, spend Part of their Time in Idleness, and worldly Conversation; and many in drinking, and Pleasures, which should not be done, *Isai.* lviii. 13. and on other Days, they walk after the Flesh in pursuing the World, in the Pleasures, Profits,



Profits, and Honours of it, and do not seek after God and Christ, and also are very regardless of their Tongue; their Words have a corrupt and evil Tendency, there's no Savour of Grace in them that tends to edify, or do good to the Hearers, *Ephes. iv. 29.* but perhaps shew a Contempt of any Appearance of Godliness, and dare to take the glorious and fearful Name of the Lord God (*Deut. xxviii. 58.*) in vain, though the Command says, thou shalt not take the Name of the Lord thy God in vain; and that he will not hold such guiltless; like those who said our Lips are our own, who is Lord over us? *Psal. xii. 4.* God and his Law shall not bridle their Tongues, but God will punish such Tongues, as they are set on Fire of Hell, so they will be crying in Hell soon, *Psal. cxx. 3, 4.* *James iii. 6.* if glorious Grace does not prevent, by giving Repentance; and many, who are more careful of Words, have no regard to their Thoughts; God is very little, if at all in them; but some may say there is no need of all this Strictness: But Soul, what does the Holy Ghost mean, when he says, keep thy Heart with all Diligence, for out of it are the Issues of Life? *Prov. iv. 23.* And Christ, speaking of Isaiah, *Isai. xx. 13.* *Matt. xv. 7, 8, 9.* who saying, such as pretended Worship and Honour to God had their Hearts far from him; and as it was

in Isaiah's and Christ's Time, so it is with many now. Peter says, but as he which has called you is holy, so be ye holy in all Manner of Conversation, because it is written, be ye holy, for I am holy, 1 *Peter* i. 15, 16, But surely such Objectors against strict Godliness, are Strangers to calling Grace, *Gal.* i. 6—15. to a being regenerate, for such lament and mourn they are no more holy, they long to be without Sin, *Psal.* cxx. 5, 6. *Rom.* vii. 24. and read, hear, and pray that they may be more conformed to Christ's Image, in Holiness of Heart, Lip, and Life; but such as are not for too much Holiness, shew they have not the same Spirit, and feeling Experience as the Gracious have had in all Ages; as is manifest through the Word of God. Have they any of that Spirit that breathed in the Godly in the Psalms? Do they know any Thing of the Things the Father reveals to Babes, that are hid from the Wise and Prudent? *Matt.* xi. 25. Or, of the great Things contained in the 14th, 15th, 16th, and 17th Chapters of John? Of having the Comforter abiding with them, the Spirit of Truth, whom the World can not receive? And of living, because Christ lives? And of that Peace he leaves and gives to his? And of being in Christ, the true Vine, abiding in him, and bringing forth much Fruit to the Glory of the Father? Of being chosen  
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and ordained to that End, and for that to be hated of the World? To have the Spirit of Truth, to guide into all Truth, to shew Christ's Things to them? Or to have Sorrow of Heart for want of Christ's Presence? To have eternal Life given to them from Christ? His manifesting the Father's Name to them, sanctifying them by his Truth; and of their being one as the Father is in Christ, and Christ in the Father, that they may be one in us; and the Glory which thou gavest me, I have given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me? Thus prays Christ for his, who has all his Petitions granted and fulfilled, *Psal. xx. 4, 5.* I have but glanced at these Things; but they are as little known to most Professors as if they were not in the Book of God.

And what do they know of the Epistles? Do they know any thing of being called of Jesus Christ; called to be Saints, called according to God's Purpose? *Rom. i. 6, 7, 8, 28. 2 Tim. i. 9.* Or of being baptized into Jesus Christ into his Death? Of being buried with him by Baptism into Death, that like as Christ was raised from the Dead, by the Glory of the Father, even so they walk in Newness of Life, being planted in the  
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Likeness of Christ's Death and Resurrection? Of having the Old Man crucified, with him the Body of Sin destroyed, that henceforth they should not serve Sin, being dead with Christ, and live with him; of being freed from Sin, and made Servants to Righteousness, and joying in God, through Jesus Christ, having received the Atonement, triumphing in a Discharge from Sin and Condemnation, being justified by Faith? Read 5th, 6th, 7th, and 8th Chapters of Romans, see also Gal. 2d, 19th, and 20th. If you know these Things, precious Souls, Do you know any Thing of being quickened from a Death of Sin? Of hearing the Word of Truth, of Salvation, and being sealed with the Holy Spirit of Promise, as an Earnest of the Inheritance of the purchased Possession? Of having any of the Spirit of Wisdom and Revelation in the Knowledge of Christ, having the Eyes of your Understanding enlightened, &c. of being made nigh to God by the Blood of Christ, who is his Peoples Peace? Of being built on the Foundation of the Apostles and Prophets, Jesus Christ being the Chief Corner-stone? Are you God's Workmanship, framed by him into an holy Temple in the Lord, an Habitation of God through the Spirit? Does Christ dwell in your Hearts by Faith? Are you filled with all the Fulness of God? Is Christ in you, the Hope of Glory? Is he  
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your All, and in all, search the Epistles and the whole Word, *John* v. 39.

But Souls, if you are Strangers to these Things, *Ephes.* ii. 12. and do count them strange Things, *Hos.* viii. 12. it is much to be feared you are them whom Christ will profess he never knew, *Matt.* vii. 23. You being Strangers to him and his Things *here*, you will be Strangers to him and Heaven, and Glory *hereafter*. If you say these Things are enough to make us distracted, better be distracted here than in Hell Torments for ever, where is Weeping and Gnashing of Teeth, where the Worm dies not, nor the Fire is not quenched. The Psalmist, who is now in Glory, said, I am afflicted and ready to die, from my Youth up; while I suffer thy Terrors, I am distracted, *Psal.* lxxxviii. 15. which has been the Case of many that are gone to Heaven, *Psal.* xviii. 45. xlii. 7. 2 *Cor.* i. 8. *Prov.* vii. 14. Christ himself was a Man of Sorrow, and he says his shall have Tribulation, *John* xvi. 33. Now, Souls, if you should not be in Trouble, or plagued like these other, or strange Men, (as the World accounts them) but should have your Eyes stand out with Fatness, and have more than Heart could wish, *Psal.* lxxiii. 5—7. Is it not a slippery Place from whence thou mayst be cast down to Destruction, brought into Desolation as in a Moment, and utterly  
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consumed with Terrors, Verses 18, 19. and lie down in Sorrows for ever, *Isai.* l. 11. Are they not much better who suffer with Christ, who shall be glorified with him? See *Rom.* viii. 17, 18. These Children chuse rather to suffer Afflictions with the People of God, than to enjoy the Pleasures of Sin for a Season. The new Creature Part in them, will suffer any Thing rather than Sin, 1 *John* iii. 9, 10. as the Bible and Book of Martyrs witness; but there is another Part in them, called the Flesh, or Old Man, which has no Good in it, but the Evil of Evils, Sin, *Rom.* vii. 17, 18, 20. which is in, and has prevailed in the best of Men, and caused them to commit great Sins; and none are so holy as to live without Sin, *Eccle.* vii. 20. 1 *John* i. 8. But there will be a great struggle, a continual warring between the Old and New Man, Sin and Grace, which, though Contraries, are in every godly Man, *Gen.* xxv. 22, 23. *Gal.* v. 17. and though a Troop of Sins overcome him, yet, through Christ, the Captain of their Salvation, they shall overcome at last, *Gen.* xlix. 19. Grace shall reign through Righteousness unto eternal Life, by Jesus Christ our Lord, *Rom.* v. 21. Precious Souls, do you know these Things in your Souls? The evil Part, you and all the human Race brought into the World. Has God given you to be born again? To have

have the Grace Part, the divine Principle; to wrestle, struggle, and fight against, and overcome the evil Part, or, are you wholly at Peace? Is there not a Reason to fear (a Danger) Satan, who binds the Mind, keeps your Heart, *Luke xi. 21. 2 Cor. iv. 3, 4.* and that Sin has Dominion, *Rom. vi. 14.* wholly rules, as the 13th Article of the Church says; Works done before the Grace of Christ, and Inspiration of his Spirit, are not pleasant to God, but have the Nature of Sin; which is offensive to him; and will bring Damnation eternal; they shall soon drink of the Wrath of the Almighty, *Job xxi. 20.* yet are wholly at Ease and Quiet, *Ver. 23.* will not know their Danger of eternal Perishing, but say, to such as see it, and would warn them, see not, preach not unto us such Things; speak to us smooth Things, preach Deceits, *Isai. xxx. 10. Jer. v. 31.* and I know nothing that I can say will make Impression on the rocky, flinty Hearts of Men, *Jer. v. 3. Zech. viii. 12.* without the great Power of Jehovah, whose Word is as a Fire and a Hammer; that can melt and break the rocky Heart in Pieces, *Jer. xxiii. 29.* which he does for some, who, of unwilling, he makes willing, *Psal. cx. 3.* by making his Arm and Power manifest in the Word, *Isai. liii. 1. Rom. i. 16. 1 Thes. i. 5.* It coming not in Word only, but in Power, and in the Holy Ghost,

the Word comes in such Demonstration and Power, *1 Cor.* ii. 4. in making Men and Women the Epistles of Christ, written not with Ink, but with the Spirit of the Living God; not in Tables of Stone, but in the fleshly Tables of the Heart, *2 Cor.* iii. 3. and when God thus makes the Heart new, by putting his Spirit into it, *Ezek.* xxxvi. 26, 27. and thereby making them new Creatures, *2 Cor.* v. 17. then there will be a warring against Sin, their Souls will be vexed for the Sins of the World, and their Neighbour's and Acquaintance's, *2 Peter* ii. 7. but more abundantly they will mourn over, strive and fight against Sin in themselves, and though they cannot so overcome it but it will dwell in them, *Rom.* vii. 17. yet they don't allow it, but hate it, *Ver.* 15. and call themselves wretched on Account of it, *Ver.* 24. and abhor themselves, and repent in Dust and Ashes, *Job* xlii. 6. they can never make Peace with Sin, but hate vain Thoughts, *Psal.* cxix. 113. fight against them in the Strength of the Lord, and the Power of his Might, *Ephes.* vi. 10. making Use of God's Armour, the Girdle of Truth, the Breast-Plate of Righteousness, the Shoes of the Preparation of the Gospel of Peace, the Shield of Faith, the Helmet of Salvation, the Sword of the Spirit; and praying always, with all Prayer and Supplication in the Spirit, *Ver.* 11—18. Now precious Souls, how is it with



with you, are you the Soldiers of Jesus Christ thus accoutred? All Men are under Satan's Banner, or Christ's. It behoves us to know who is our Captain; these Things are not written for Cyphers, but for our Learning, *Rom. xv. 4.* If we are Satan's Soldiers, have a carnal Mind, which is Enmity to God, *Rom. viii. 6, 7.* it will end in Death, in eternal Miseries and Perishing. The Enemies of the Lord shall be as the Fat of Lambs, they shall consume, into Smoke shall they consume away, *Psal. xxxvii. 20.* and the Psalmist puts a Lo upon it, to shew the Certainty and Sureness of its being so, *Psal. xcii. 9.*

But if we are listed under Christ, fight under the Redeemer's Banner, there is no Hazard, but sure Victory, *1 Cor. ix. 26.* he being Jehovah, the Lord of Hosts, such a Man of War, so strong and mighty in Battle, *Exod. xv. 3. Psal. xxiv. 8.* has made an End of Sin, abolished Death, destroyed the Devil, is the Author of eternal Salvation, and he being the Captain of the Hosts of the Lord, *Jos. v. 14, 15.* he will make all that fight under him more than Conquerors, *Rom. viii. 37.* for though they have no Wisdom nor Power of their own, he is the everlasting God, the Lord, the Creator of the Ends of the Earth, fainteth not, neither is weary; there is no searching of his Understanding: He giveth Power to  
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the Faint, and to them that have no Might he increaseth Strength. Though Youths and young Men (such who are full of their own Strength, *Gen. xi. 4. Isai. ix. 10.*) shall be weary and fall; But they that wait upon the Lord (attend on him as their Captain) shall renew their Strength; they shall mount up with Wings as Eagles, they shall run and not be weary, they shall walk and not faint, *Isai. xl. 28—31.* There's no Troop so great but they can run through it, no Wall so high but they can leap over, no Place so high but their Hind's Feet can climb it, no War exceeds the Skill of their Hands, no Steel Bow but what their Arms can break; the Whole of it being from God, whose Way is perfect, who is their Buckler, the alone Jehovah God, who is a Rock and our God; he girds with Strength, makes their Way perfect, performs, does all in, and for them, and then it must and shall be done, read *Psalms 18th*, for though they may be as bruised Reeds, and as smoking Flax, may labour under Darkness, Temptations, and Unbelief, can't think a comfortable Thought, yet their merciful and faithful High Priest is able to succour them; he will not break nor quench them, though as bruised Reeds or smoking Flax, but will bring forth Judgment unto Victory, *Isai. xlii. 3. Heb. ii. 17, 18.* His Grace shall be sufficient for them,

them, his Strength will be made perfect in their Weakness, *2 Cor.* xii. 9. But I have much exceeded my first Intention, and still find my Heart enlarged to you, *2 Cor.* vi. 11, for your Salvation, your Souls being of more Value than the World: But I shall leave, at this Time, what I have written, to him who worketh all Things after the Counsel of his own Will. *Ephes.* i. 11.

If the Righteous scarcely be saved (or be saved with much Difficulty, and many Fears, though they shall surely be saved) where shall the Sinner and Ungodly appear? *1 Peter* iv. 18. He that is our God, is the God of Salvation, and unto God the Lord belong the Issues from Death; but God shall wound the Head of his Enemies, and the hairy Scalp, of such an one as goeth on still in his Trespases, *Psal.* lxxviii. 20, 21.

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